

# D'Israeli—British Premier, Portrays the Jews

## Warning Against Involving Freemasonry; the Revelations in "Coningsby" Confirm Views of "International Jew"

THE Jews have complained that they are being misrepresented. It is their usual complaint. They are always being "misrepresented" and "persecuted" except when they are being praised for what they are not. If the Jews were fully understood by the Gentiles, if the Christian churches, for example, were freed from their delusion that the Jews are Old Testament people, and if the churches really knew what Talmudic religion is, it is likely the "misrepresentation" would be still stronger.

The downfall of Russia was prepared by a long and deliberate program of misrepresentation of the Russian people, through the Jewish world press and Jewish diplomatic service. The name of Poland has been drawn in filth through the press of the United States under Jewish instigation, most of the signers of the latest Jewish protest against THE DEARBORN INDEPENDENT's articles being leaders in the villification of Poland, whose sole crime is that she wishes to save herself from the Jews. All this real misrepresentation is regarded as the Jews' privilege.

But wherever a hand has been raised to prevent the Jews overrunning the people and secretly securing control of the major instruments of life, the Jews have raised the cry of "misrepresentation." They never meet the question outright. They are not meeting it now. They cannot meet it without confession. False denials, pleas for sympathy, and an unworthy attempt to link others with them in their fall, constitute their whole method of defense.

Freemasons may wonder how they come into this affair, as they see the name of their ancient order coupled with that of the Jews in the latest Jewish defense. It is all very easily understood by those who are acquainted with Jewish strategy during the two centuries which comprise modern Masonic history.

Twice in the history of the United States, the people have been aroused by a sense of strange influences operating in their affairs, and each time the real power behind the influences was able to divert suspicion to the Freemasons. Once in George Washington's time, once in President Adams' time this occurred. Books were written, sermons preached, newspapers took up the search, but none of the observers saw the Jewish influence there. George Washington knew that the disloyal influence was not Masonic, but he saw signs of the concealed power trying to operate under the guise of Masonry. President Adams had not so clear a view of the matter.

### Masonry Unscrupulously Dragged in

MASONRY emerged unstained because it was guiltless of subversive purposes. A pseudo-Masonry, of French origin, given to atheistic and revolutionary purposes, strongly patronized by Jews, was the disturbing element, but all that the public was able to see was the Masonic similitude and not the Jewish hand. A recrudescence of this misrepresentation of the Masons occurred also in 1826, and from then until the other day, when the Leaders of American Jewry linked the name of Freemasonry with their own, the name of the Order has been unscathed.

This is to serve notice on the leaders of American Jewry that this time they will not be permitted to hide behind the name of Masonry, nor will they be permitted to hold up the name of Masonry as a shield to blunt the darts or as an ally to share the shafts aimed at their subversive purposes. That game has succeeded twice in the United States; it will never succeed again. Freemasonry is not and never was implicated in what the Jewish cabal has had in mind. And Freemasons everywhere are aware of the facts.

It is a curious fact that just as the Jews have sought to operate through the Masons and then leave that Order to take the brunt of the ensuing assault, so also have they at times sought to operate through the Jesuits, playing the same trick with that name and Order. If the Jesuits and the Masons would compare notes, they could both report the same thing. Jews have sought to use both, and have been frustrated, although in consequence the names of both Orders have suffered for a time.

This is one of the coincidences between the Protocols and the facts: the Protocols express themselves as against both the Masons and the Jesuits, but willing to use both to attain Jewish purposes.

Both these orders are well able to take care of themselves, once they know the key to the Jewish plan. But there is much information on these matters of which the public is not aware, and at a future date a study may be made of the historical efforts of the Jews to use and destroy Freemasonry. Such a study

will be useful in showing how Jewish influence operated in a day when the people had no means of identifying it as Jewish. The people attacked the thing they saw, but what they saw was not the source of the element they opposed. Progress has been made at least to this extent, that nowadays, more than at any previous time, the world plan of the Jews is known and recognizable.

The main purpose of the present article, however, is to show the reader that the Jews have not been misrepresented, the means of showing this being a presentation of the Jews by a notable Jew whom the Jews are delighted to honor.

Benjamin D'Israeli, who was Earl of Beaconsfield and prime minister of Great Britain, was a Jew and gloried in it. He wrote many books, in a number of which he discussed his people in an effort to set them in a proper light. The British Government was not then so Jewish as it has since become, and D'Israeli was easily one of the greatest figures in it.

### D'Israeli Calls Jews "Mosaic Arabs"

IN HIS book, "Coningsby," there appears a Jewish character named Sidonia, in whose personality and through whose utterances, D'Israeli sought to present the Jew as he would like the world to see him.

Sidonia first announces his race to young Coningsby by saying, "I am of that faith that the Apostles professed before they followed their Master," the only place in the whole book where the "faith" is mentioned. Four times, however, in the brief preface to the fifth edition, written in 1849, the term "race" is used in reference to the Jews.

In the first conversation between these two, Sidonia reveals himself as a great lover of power, and discourses charmingly of the powerful men of history, ending in this way:

"Acquaviva was General of the Jesuits, ruled every cabinet in Europe and colonized America before he was thirty-seven. What a career!" exclaimed the stranger (Sidonia), rising from his chair and walking up and down the room; "the secret sway of Europe!" (p. 120. The references are to Longman's edition published in 1919. The italics are ours.)

Taking up a study of the character of Sidonia the Jew, D'Israeli the Jew begins to refer to the Jews as "Mosaic Arabs." If a modern writer were to describe the Jews thus, virtually as Arabs of the Mosaic persuasion, it would be denounced as another attempt at "persecution," but D'Israeli did this a number of times, his purpose evidently being to give the Jew his proper setting as to his original position among the nations. Again he refers to them as "Jewish Arabs." Both of these terms may be found on page 209.

D'Israeli also gives voice to the feeling, which every Jew has, that whoever opposes the Jew is doomed. This is a feeling which is strongly entrenched in Christians also, that somehow the Jews are the "chosen people" and that it is dangerous to oppose them in anything. "The fear of the Jews" is a very real element in life. It is just as real among the Jews as among non-Jews. The Jew himself is bound in fear to his people, and he exercises the fear of the curse throughout the sphere of religion—"I will curse them that curse thee." It remains to be proved, however, that opposition to the destructive tendencies of Jewish influences along all the principal avenues of life is a "cursing" of the Jews. If the Jews were really Old Testament people, if they were really conscious of a "mission" for the blessing of all the nations, the very things in which they offend would automatically disappear. If the Jew is being "attacked," it is not because he is a Jew, but because he is the source and life of certain tendencies and influences, which, if they are not checked, mean the destruction of a moral society.

The persecution of the Jew to which D'Israeli refers is that of the Spanish Inquisition, which rested on religious grounds. Tracing the Sidonia family through a troubled period of European history, our Jewish author notes:

### "Wars Are the Jews' Harvests"

"DURING the disorders of the Peninsular War... a cadet of the younger branch of this family made a large fortune by military contracts, and supplying the commissariat of the different armies." (p. 212) Certainly. It is a truth unassailable, applicable to any period of the Christian Era, that "persecuted" or not, "wars have been the Jews' harvests." They were the

first military commissaries. If this young Sidonia in supplying "the different armies" went so far as to supply the opposing armies, he would be following quite perfectly the Jewish method as history records it.

"And at the peace, prescient of the great financial future of Europe, confident in the fertility of his own genius, in his original views of fiscal subjects, and his knowledge of natural resources, this Sidonia... resolved to emigrate to England, with which he had, in the course of years, formed considerable commercial connections. He arrived here after the peace of Paris, with his large capital. He stakes all that he was worth on the Waterloo loan; and the event made him one of the greatest capitalists in Europe."

"No sooner was Sidonia established in England than he professed Judaism..."

Sidonia had foreseen in Spain that, after the exhaustion of a war of twenty-five years, Europe must require capital to carry on peace. He reaped the due reward of his sagacity. Europe did require money and Sidonia was ready to lend it to Europe. France wanted some; Austria more; Prussia a little; Russia a few millions. Sidonia could furnish them all. The only country which he avoided was Spain... (p. 213)

Here the prime minister of Great Britain, from the wealth of his traditions as a Jew and the height of his observation as prime minister, describes the method of the Jew in peace and war, exactly as others have tried to describe it. He puts forward the same set of facts as others put forth, but he does it apparently for the Jews' glorification, while others do it to enable the people to see what goes on behind the scenes in war and peace. Sidonia was ready to lend money to the nations. But where did he get it, in order to lend it? He got it from the nations when they were at war! It was the same money; the financiers of war and the financiers of peace are the same, and they are The International Jews, as Benjamin D'Israeli's book for the glorification of Jewry amply testifies. Indeed, he testifies on the same page just quoted:

"It is not difficult to conceive that, after having pursued the career we have intimated for about ten years, Sidonia had become one of the most considerable personages in Europe. He had established a brother, or a near relative, in whom he could confide, in most of the principal capitals. He was lord and master of the money market of the world, and of course virtually lord and master of everything else."

This comes as near being The International Jew as anything can be, but the Jews glory in the picture. It is only when a non-Jewish writer suggests that perhaps it is not good for society that a Jewish coterie should be "lord and master of the money market of the world," and as a consequence "lord and master of everything else," that the cry of "persecution" arises.

### International Jews and Their Web

STRANGELY enough, it is in this book of the British premier that we come upon his recognition of the fact that Jews had infiltrated into the Jesuits' order.

"Young Sidonia was fortunate in the tutor whom his father had procured for him, and who devoted to his charge all the resources of his trained intellect and vast and various erudition. A Jesuit before the revolution; since then an exiled Liberal leader; now a member of the Spanish Cortes; Rebello was always a Jew. He found in his pupil that precocity of intellectual development which is characteristic of the Arabian organization." (p. 214)

Then followed in young Sidonia's career an intellectual mastery of the world. He traveled everywhere, sounded the secrets of everything, and returned with the world in his vest pocket, so to speak—a man without illusions of any sort.

"There was not an adventurer in Europe with whom he was not familiar. No minister of state had such communication with secret agents and political spies as Sidonia. He held relations with all the clever outcasts of the world. The catalog of his acquaintances in the shape of Greeks, Armenians, Moors, secret Jews, Tartars, Gypsies, wandering Poles and Carbonari, would throw a curious light on those subterranean agencies of which the world in general knows so little, but which exercise so great an influence on public events... The secret history of the world was his pastime. His great pleasure was to contrast the hidden motive, with the public pretext, of transactions." (pp. 218-219)

Here is The International Jew, full dress; he is the Protocolist too, wrapped in mystery, a man whose